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Hampton Institute.

1868,

TO

1885.

ITS WORK

FOR

TWO RACES.

M. F. A., editor.

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HAMPTON, VA.
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Prefatory.

THE letters written by Helen W. Ludlow and Elaine Goodale, which form the larger part of this pamphlet, give the result of the experiences of these two ladies during their visits to various Indian agencies and reservations in the Northwest, from which they have just returned. It is believed that the value of such close personal observations needs no editorial comment whatever.

M. F. A.

THE STORY OF THE SCHOOL.

BY M. F. A.

HE following compilation of facts and descriptions has been made with a view of introducing, under new auspices, and it is hoped, to new friends, the work which has, for some years been going on at the Hampton School, and which has come to be, directly and indirectly, a factor in the development of two races. Its publication is, in the first instance, a result of the opportunity offered by the Fair, held in Boston during the present month by the ladies of King's Chapel, and is in reply to the demand which is felt to exist for special knowledge in regard to the possibilities of the Indian under the conditions which are experimentally imposed upon him when he appears at Hampton as a fellow student of the Negro. That these conditions are somewhat peculiar and perhaps exceptionally favorable, is the belief, we think, of those who are familiar with the growth and character of the school, and it is for that reason that we offer to those who are strangers to it, the following resume of an educational experiment from which the unknown quantities are being rapidly eliminated.

About three miles from Fortress Monroe, on the shores of one of the many "branches" which ebb and flow through the green meadows of the Virginia coast, there stood at the close of the civil war, a half dozen houses, which, having escaped fire and sword, were still habitable, although it was by no means their rightful owners, who at that time were their occupants. On the other side of the creek lay the ruins of the burned town of Hampton, and the level shore between the natural barrier of Hampton creek and the protecting guns of Fortress Monroe,

was crowded with the tents and cabins of "Contrabands" whom the first impulse of freedom had carried within the Union lines, to present themselves, a blessing or a blight, as might be, to the nation which had freed them. In one of these half dozen picturesque old houses—to be transferred later to another—was begun a school for freedmen, which gradually, under the care of the American Missionary Association, came to assume proportions which showed beyond question that situation, surroundings and opportunity had combined to make it one of the educational centres of the South, and when to these was added the personal inspiration of the men and women who first took the work in hand, it is little wonder that from this small beginning developed a rapid and wholesome growth, which it is not too much to say has done something appreciable towards unravelling the complicated tangle of race questions whose powerful web has gone near to strangle the nation.

Briefly, the facts of this growth stand as follows:—

Beginning in 1868 with 15 students and two teachers as a mission school, it was, so to speak, forced, two years later, into an independent life, and was in 1870 incorporated as a private school, with an endowment of 200 students, and 17 teachers. Its total real estate, including 195 acres of land, was valued at \$183,000, while its income, exclusive of the building fund, was about \$30,000, with a debt of \$5,000. From that date to the present it has depended for its support upon contributions from the North and upon the early grant of \$10,000 to it in its capacity as an Agricultural School, by the State of Virginia.

In 1878, as a result of circumstances which seemed at the time hardly more than accidental, a party of seventeen Indians were brought by Captain Pratt from St. Augustine, Florida, where they had been for three years under his care as prisoners of war. From this nucleus has grown the Indian Department of the Hampton School, and the opportunity thus

given to test the School methods and influences upon a race which, both in its history and characteristics is quite dissimilar to the Negro, has been gladly embraced by the supporters as well as the officers of the Institution.

For the present, 120 of these Indians are provided for by the United States Government to the extent of \$167.00 per year, but for the cost of their tuition and the necessary buildings as well as for any increase of number, we are still obliged to look to private charity.

The school is owned and controlled by a board of seventeen trustees, who reside chiefly in the Middle and New England States and represent six religious denominations, no one of which has a majority. It has land and improvements valued at \$400,000, is free from debt, and by its charter is not subject to taxation.

To its roll call, answer 617 students, 140 of them Indians, averaging 17 years of age, of whom a little less than one half are girls, while 350 children come under its influence as pupils of the "Butler," a graded day school on its grounds, controlled and officered by the Normal School. Total, 967.

The expenditure for the year, exclusive of the cost of buildings, and of the government appropriation for Indians, is about \$65,000. The seventy-two officers, teachers, heads of departments and clerks, cost \$35,000; \$15,000 are absorbed by general expenses, repairs, insurance, fuel, etc., \$12,000 are required to make up the loss on students' labor, who earn \$45,000 while deserving students receive personal assistance to the extent of about \$3,000.

And although to-day we are obliged to trust as we trusted fifteen years ago to the generosity of individuals for our support, no better proof of the strength of the school is needed than the fact that this generosity, though in no sense pledged to a con-

tinuance, has never yet failed to reply to the increased demand upon it.

The \$10,000 which we receive from the State, and \$5,000 interest on invested funds, leave still \$50,000 to be collected annually. Of this amount one half has heretofore come from scholarships of \$70.00, each of which is considered to pay for the education of a student, who is himself held responsible for his board, clothes and books, the greater part of the cost of which he defrays by his own labor. The rest has come from gifts for general purposes and from legacies.

It is, we are convinced, to this labor system closely and faithfully applied from the outset, both to Negroes and Indians, that we owe to a great extent the character of our graduates. The Academic course covers practically four years, for in a majority of cases the three years' Normal course is preceded by a year in the Night School, during which time the students work eight or ten hours daily and study two hours in the evening an arrangement which, as may be imagined, weeds out effectually the incapable or unwilling.

The entire course includes, or more correctly begins and ends with the essentials of a good English education. Nothing more is attempted, because experience has shown us that nothing more is needed to fit our students for the work which is before them.

Special Normal instruction is given, the fundamentals of political economy and civil government are dwelt upon, for our pupils are to become all of them, citizens, most of them teachers, and many of them leaders, but our standard of scholarship has been carefully gauged to meet the necessities which confront us.

It is to our Industrial Departments and their discipline of head and hand that we largely trust in building up those accurate habits of thought and deed, which are, above all, the need of these undisciplined races, and it is for that reason that our

outlay for the appliances of labor represents so large a share of our expenses. A proportion of this outlay, in some departments all of it, comes back to us, but it is the educational and not the market value of our labor system that we depend upon, and while this appears in no balance sheet of the school, it does most assuredly make a good showing for itself in the character and therefore in the influence of our students after they leave us.

First of all and more than all, do the young men and women who come to us, need to be taught the worth and beauty of honest work, and through even the lowest forms of labor they can, we believe, be led to see and appreciate the meaning of the highest.

To Negro and Indian alike the gospel of work comes as a revelation, and while it is not always accepted without a struggle, yet none the less is its influence healthful and strengthening, and the record of our graduates of both races shows that Labor and Prayer are weapons of which most of them have learned, in part at least, the unconquerable power.

Our five hundred colored graduates, with an equal number who for one or another reason could not complete the course, are most of them at work in the public schools of the South, and active in the Sunday school and temperance causes. Nine tenths of them have done well. Of the one hundred and forty-five Indians who have returned, after three years here, to their homes, two-thirds are doing well as teachers, farmers, mechanics, laborers, etc., while not one has become a renegade. Their great difficulty is want of steady employment.

This is the showing which the Hampton School makes for itself, and while the time is past when it needs to make any excuse for its existence, the hour has surely arrived when it is justified in making a plea for an assured continuance of life; and for the promise of this, it still awaits the action of its friends.

Hampton, Va., November, 1885.

HAMPTON'S INDIAN STUDENTS AT HOME.

BY HELEN W. LUDLOW.

In this practical age, every cause that appeals to the people, must be put to the most practical of tests. So, therefore, must the cause of Indian education.

First, there is the School test. Will Indians study? Can they learn? Hampton answers with her hundred and forty Indian students, acquiring all the branches of elementary education through the medium of a language itself the most difficult of their studies: with her thirty Indian members of the Normal school, keeping up with their English speaking comrades in all its classes; with her nine Indian graduates who have completed the full Normal course, one of them contemplating a professional education.

Then, there is the Industrial test. Will Indians work? Can they be broken in to civilized pursuits?

Hampton answers with her farms, and work rooms, and training shops, where Indian apprentices are working under white masters and side by side with a race long trained to labor—as farmers, carpenters, harness makers, blacksmiths, tinsmiths, shoemakers, printers, tailors, seamstresses, house-workers—producing results that stand the most impartial and inexorable of all tests—that of the market.

Thousands of visitors from every section of the country and from abroad, have for the last six years seen the application of these tests of the school and industrial training in In-

dian education at Hampton. They are virtually, perhaps, no longer in question among intelligent people.

There remains the Home test—most practical, most important, crucial. Will Indians stay civilized? Or is it true, as a Western paper feelingly puts it, that :

“The Indian boys and girls in our various institutions of learning show themselves to be apt scholars. But the experience is that as soon as they are returned to their tribe, they don the blanket and return to the customs of their fathers and mothers.”

Is this the “experience?” Hampton has no wish to work for a cause whose failure is a foregone conclusion; no right to ask for help in such a work.

To study this and the general Indian question on the ground, that the school itself and the friends of the red man might better know the actual facts about him, I was sent out last July, and spent the summer in the West, visiting especially the Sioux reservations in Dakota, from which most of our Indian students come, and where over a hundred of them, returned to their homes within the last five years, are now living. There, if any where the answer should be found. And, when it is found, should it not be acted upon?

In my exceedingly interesting journey, which I wish could be as easily taken as the trip to Hampton by all who are honestly interested in the question, I visited five agencies along the Missouri river in Dakota and one in Wisconsin, where were living seventy-three returned Indian students—twenty-seven young women and girls, forty six young men and boys, who had been returned to their homes from Hampton at different times, from one to five years ago. Forty-five of these I saw myself, talking with them freely, and visiting most of their homes. Of all, I had separate and full accounts from their agents, missionaries, teachers, employers and acquaintances

The agencies I visited were Yankton, Lower Brule, Crow Creek, Standing Rock and Fort Berthold in Dakota—staying from four to ten days at each, and two days at the Menomonee reservation in Wisconsin.

This is the record, good and bad :

Of the seventy-three, four and only four—"don the blanket." One of these is an epileptic girl, another a consumptive boy who was only a few months at Hampton, and in his weakness finds his accustomed dress the easiest; wearing his blanket as a white invalid would his dressing gown. The other two are young women who, though not considered good material at Hampton, ought to know better, but have married in Indian style and gone back to Indian life. Four others are reported as "bad," have done nothing criminal, and keep themselves in citizen's dress, but are "lazy and troublesome," their influence and example on the wrong side. Nineteen more have not had a continuously good record, but are doing fairly well now. One of them went back to his blanket for a time, but the influences of the new life were not wholly lost and have started him again in the white man's road, as great a witness to their power perhaps as could be given.

Forty-six have done very well indeed—some of them very remarkably so—constantly since their return: working as they have had opportunity; the boys at their trades, farming or other manual labor, clerking or teaching; the girls as teachers or assistants in the schools, helping their parents or keeping house for themselves, five having married since their return home.

Forty-six out of seventy-three—would it be a bad proportion for the honor roll, of any white "institution of learning?" And to these may fairly be added six who, after spending one or more years at home with a good record, returned to school at their own desire and were doing well there when I was at their

homes. Three of the forty-six have since followed their examples.

Of the fifteen who have died at their homes, the only one who even partially returned to Indian garments, did so because he was too weak to work for others, but pathetically begged to be buried like a white man in the citizen's clothes sent him by a kind friend. One young man yielded to the temptations of a military camp and died in consequence; two others did not do continuously well. The rest did all as well as they had physical strength and opportunity, two of them very finely.

I have not included in these figures the agency of Cheyenne River, because I stopped there but a few hours, and obtained only a general instead of a detailed report. It was that "The Hampton students are doing generally well. None have returned to camp life."

Twenty-eight girls and boys, sent home in July to various agencies are also not included. Twenty-one of these I saw myself, or were reported to me as having gone to work and promising well.

Statistics are always dry. Perhaps my readers will rather go with me to the agencies and look for themselves at some of our

HAMPTON STUDENTS AT HOME.

What is a typical Indian home of the present day? A log cabin of one room, with two windows and a door, earth floor, and an earth roof through which a crazy stove pipe finds its way without the aid of a chimney. Inside, the cook stove in the centre, and ranged round the sides, bunks and beds enough to accommodate—on them and under them—the easily accommodated family of men, women, children and dogs. Sacks of corn and dried vegetables alternate with perhaps a chair or two and, inevitably, one or more Saratoga trunks that have an air of surprise at their surroundings. This is the winter mansion. Banked

with sod it is warm ; only too warm and close. When six or eight months' occupation has made it quite unbearable even to its owners, it is abandoned to the house cleaning of sun and air. The summer residence rises conveniently near it—a canvas tepee ; little more than a sleeping place, most of the family life being carried on under the still more airy and hygienic brush arbor beyond, curtained by flapping sheets of "jerking" beef. Here the men smoke, the women work, the children tumble about blissfully careless of dirt, and the puppies tumble over them as blissfully oblivious of the possible fate of the soup kettle swinging on its gypsy poles outside, under the blue dome which grandly completes the suite.

How many of my Fair readers will shudder at this description and then go home to a good dinner whose cook came out of a bog cabin ?

There are various departures from this typical home, of course. Some of the cabins have two or more rooms ; some have floors and shingled roofs and an upper story ; there are some frame houses.

But can anything good come out of, or be found in such a place ? Will you call with me at one on the

YANKTON RESERVATION.

A cabin of the type I have described, with tepee, brush arbor, gypsy kettle and all. It is July, and the owners are in their summer quarters. But their deserted winter house has been taken possession of, rented for the summer by a Hampton girl and her husband, waiting the building of a new one of their own. The Indian family are doubtless equally astonished at their own good luck and the demoralizing effect of civilization. But they are going to learn a lesson or two in housekeeping. Soap and sand have been called in to the assistance of sun and air. They see how a house can be habitable all

the year round. Habitable indeed—none of you will object to sitting with me as often as I like to and I like to, very often ; in this tidy little home. The earth floor is swept as clean as can be; the windows are “traps to catch sunbeams.” So are the bright tin pans on the shelf, and even the polished cook stove. So, I think, is the young housekeeper, with her bright smile, her clean calico gown, and her cheery ways, as she shows us with pride her various treasures and devices : the corner cupboard, the hanging shelves, the bed with its gay patch-work quilt, the Hampton pictures, the little clock; above all, the sewing machine, and the tasteful dress she has made on it “from a picture in Butterick’s.”

“ She was your prize scholar at Hampton.” I hear you say—“ an exceptional case.” Not that at all, but a girl of quick fingers and warm impulses, greatly needing good influences, which she has fortunately secured in her marriage to a kind, steady and industrious young fellow whom we find at his post in charge of the engine at the agency grist-mill. She is an example of what the average Indian girl can become under favoring circumstances, with a fair chance. Not far from her, we find another who has met a sadder fate. Married to a worthless scamp whose rascality has lost him the chance of employment at the Agency, she longs, too late, to go back to school. We stop at her door to talk with her, and glancing in, see the disordered pallet on the floor, which is her part in the accommodations of the room she shares with the family she is “ visiting”—her only home. But she has not gone back to Indian dress, and her more favored friend is trying to keep a hold on her for good. The ambitions of the happier young bride are fostered, I don't doubt, by the marriage of her sister, who *was* one of Hampton's stars, to a white man, a Government industrial teacher, who has taken her to a pleasant home on another agency, where she is helping him teach her people. During my visit, another of our Hampton girls at

a distant part of the reservation, was married to an industrious young farmer.

In the printing office of the *Iapi Owaye*—the organ of the Presbyterian Mission, we find a Hampton student setting type as he used to for the *Southern Workman* at Hampton. Last winter he was a successful teacher in the Government school and could have the position again. Shall we accept his invitation to go home with him and see his wife? A pretty, neat, good natured looking girl she is. They are living still with the old folks, and we will politely ignore a few disorders while Joe takes pains to tell us they will have a house of their own next year. I know it will rival Mary's.

And what are our other Hampton students doing? Will you drive out over the prairie five miles and see David's farm, and gratify his just pride by cutting a few specimen stalks of "as good wheat as there is in Dakota," to take East? Next Sunday we shall find him sowing the good seed—let us hope into good ground if it does look rather stony—in Mr. Williamson's Sunday school.

Of the three other Hampton boys at Yankton, two are farming, one of them married, one is a consumptive, but worked while he could. Of the two other young women, one is the epileptic whom I mentioned, the other is reported living with her parents, and doing well.

AT LOWER BRULE

We shall see what a Hampton Indian girl can be in her parent's home—a home of the better class: helpful, cheerful, the main stay and quiet influence for good. We shall see too what a Hampton returned student can do for his Indian father—an old chief, stubbornly opposed to progress,—when he takes a manly stand for right; shake his prejudices and change his heart to work for education instead of against it. We shall find

one of the Hampton Indian families, father, mother and baby boy, soon to move into the house built for them by the father who learned his trade at Hampton, and helped build his cottage there. Among the twenty-two returned students, six girls and sixteen boys, we shall find alas, the four reported "bad and troublesome," and two of those who have "returned to the blanket"—of whom there were four out of seventy-three, you will remember. Of the rest, two are "doing fairly well now;" twelve have done very well since their return, working, two as teachers, the rest as farmers, or attending school or helping at home. The young men who have just returned are also at work. One of them will return to the East to study for the ministry.

AT CROW CREEK

We find all of the Hampton boys at work, under the fostering care of Agent Gasmann: a teacher, a carpenter, blacksmiths, farmers, a policeman,—ten or a dozen, counting the newly arrived who do not mean to be behind the rest and are greatly encouraged at finding work all ready for them. Of the ten young women and girls—four of them new comers,—two are wives who returned with their husbands. One, married in Indian fashion, completes the list of the four returned to the blanket; the rest are doing well; three of them are in delicate health. If we call at the two-story house of Chief Wizi, we shall find that he has kept the best room in it for his granddaughter, our little Amy. It is what we should expect of this Christian chief who, when his grandson died at Hampton years ago, called his people together and told them, "If only one of our children returns to teach us the white man's road, it would be worth the loss of all the rest."

AT STANDING ROCK

Let us first join our rejoicings with his four thousand Indians, over the reappointment of their good "father", Agent

McLaughlin, for another four years. It means to them a new lease of life and hope and progress; to us, some faith that public sentiment, and its servant the Government, are growing wise enough to recognize first rate work, and leave it unspoiled by partisan politics.

We hear only good reports from our sixteen Hampton boys and girls; even the three who seemed, for a time, on the wrong track, are doing well; two of them married and settled. None have ever gone back to the blanket, and none have died.

Among the many signs of progress on this most interesting agency, perhaps it was natural that, to me, one of the most interesting was a little white school house on the edge of the camp of the late "hostiles", part of Sitting Bull's band: a little white school house with a belfry, and in the doorway two Hampton girls standing to greet their unexpected guests: Rosa, the graceful, dignified young teacher, and Frances, the smiling housekeeper, proud to show their pretty school room and their tidy little *menage*. I did not wonder at all to hear that a Congressman prominent in Indian legislation was surprised by that sight of the results of Eastern education, into the expression of his admiring conviction: "Well, this solves the Indian problem!" Given such trained teachers in such a school house to every thirty Indian children on the reservations, and how long will the solution take?

Another Hampton girl is her husband's assistant teacher in a school for eighty, on a remote part of the reservation, between two farming settlements, one of them from Sitting Bull's band, scattered out on their separate farms, under the agent's wise encouragement.

Of the young men, one has married a daughter of old Sitting Bull, but instead of living on his rich father-in-law, as he might, supports his wife by his carpenter's trade learned at Hampton. Another, with his wife, and fine little boy, lives at the

agency in charge of the Government stables, is accumulating stock of his own, and doing well in every way. Two are blacksmiths, two herders; one little fellow of fourteen, whom we hated to part with at Hampton, we find putting up his cows for the night. He takes care of his mother's farm with his hired man, and is the head of the family. The new comers all went to work at once in the harvest field. Four from this agency have voluntarily gone to Hampton a second time, for a further course of training. The desire for education is so wide awake and eager on this reservation, that the pressure of applicants for Hampton was greater than could be responded to this fall. It would have been easy to bring on thirty or more at once.

AT FORT BERTHOLD,

We find Mandans, Rees, and Gros Ventres, huddled in a close village, for a hundred years the last stand of the tribes against their formidable enemies the Sioux and Crees. Under the benign reign of peace and industry at last, even these poor people have begun to feel the impulse of progress, and to scatter out over the reservation on separate farms, which ought at once to be secured to them with a good title. They have now no treaty right to the soil. In such circumstances, it is only wonderful that our Hampton boys and girls at Berthold have done as well as most of them have. We hear as fluent English from them as when they left Hampton. We find one of the girls an assistant teacher in the sewing room of the Government school. At their own and their parents' desire, she and a younger girl return this fall to Hampton. One of the young women is respectably married to a white man, well-to-do, and kind, we hear, "while he is sober." Of the boys, two are at the Government school, one is in charge of its shoe shop, teaching four apprentices his trade. The other two work as they have opportunity.

This completes the list of Hampton's returned students whom I saw or heard from in Dakota. Of the four young men at the Menomonee agency in Wisconsin, three of whom I talked with, two have not done continuously as well as they might but for the temptation to drink, though both have worked well at times. One other has always been industrious. One, who completed the normal course at Hampton, one of its first Indian graduates in '82, I heard teach three classes very successfully. It was far better work than I have heard from some white teachers. I felt proud of our Hampton boy.

Two or three questions remain to be answered.

"If Eastern education is so effective, why not send all the Indian children to Eastern schools, and give up those of the agencies? Why not, at least, keep all who do go East, and never return them to the dangers of reservation life?"

To the first question the sufficient answer is, you can't; the bulk of the work will always have to be done in the West. Of the 41,000 Indian children of school age, it cannot be expected that over five thousand can be educated off the reservations; perhaps not over fifteen hundred east of the Mississippi.

As for the second; you would not get any children with the consent of their parents, for such a purpose; and, if it were possible, would it be desirable? The love of Indian parents for their children is the strongest—it seems to me the best—trait in their character. Call it animal instinct if you will, it is the strongest hold one can have on them. It seems to me, rather, a divinely appointed means of grace and progress into better things. There are those who will yield to the temptations of camp life—some would fall before those of civilized society—but the influence of those who take a bold stand for the right, like young Medicine Bull at Lower Brule, or who live simply honest, industrious lives, as so many of our returned students

have been able to do, cannot be calculated. And, it seems to me, there is a reflex influence for good in such a life for others, that a life of mere consideration of one's own advantage will miss. The day school and boarding school right among them have an influence upon an Indian community as real as a New England school house has on an Eastern one: far less in degree —then all the more needed. It is an important fact also which should be well understood, that the conditions of life on the reservation are so far changing under these and other influences, that the returned student does not return to one howling waste of barbarism, but finds a progressive party, to which he can ally himself for support and association, even among his own people: a progressive party, in the minority, but active and increasing in numbers and strength.

“Then why not educate all in the West, and save transportation?”

The answer to that is easy too. In the first place, there are not such facilities in the Western schools—especially for normal and industrial training—as Eastern ones afford, even counting out the great educational influence of travel and contact with Eastern civilization. If there were such facilities, irregularity of attendance and the absence of good home influence would make them of less avail. Strong confirmation of this statement comes just as I write, in a letter from a missionary among the Pi Utes of Nevada, requesting admission for a promising Indian boy at Hampton. He says:

“We have schools here at the reservation, but it is not advisable for him to attend, as they are not as good as the public schools and, being constantly in the midst of the tribe, he unavoidably would grow up full of Indian notions.”

He adds :

“ I have been among these Indians for three years and have reached two conclusions ;

First—These people can be best civilized by educated teachers of their own.

Second—Those teachers must be educated outside of reservation schools such as those with which I am acquainted.”

In the second place, the education of Indians at Eastern schools is needed, to educate white public sentiment at the East. While there is no thinning out of the Western schools, and every child brought East is a clear gain in Indian education, this impulse to Eastern public sentiment has done more than anything else to help the general cause of Indian education and civilization. Every school at the agencies—government or mission—has felt its lift. As it has been put: “ It is not too much to say that every child on the reservations has shared indirectly the benefit of the Eastern schools.”

Then there is

THE HEALTH QUESTION.

It is serious ; and I was surprised to find generally that the diseases which make it so, while they are laid to the charge of contact with white civilization originally, are most prevalent and fatal among the pure bloods. On reservations where—as on most—the births exceed the deaths, further inquiry brings out the fact that most of the births are among the half breeds, most of the deaths among the pure bloods. The mixed bloods are largely the descendants of the early English, Scotch and French fur traders and explorers who married Indian wives ; the first two being considered generally the best ancestry. The facts are interesting. The Indians are increasing on the reservations,

but like our foreign elements they are being absorbed into our common population. The Indian problem is likely to disappear in the next century for want of a distinguishable Indian race. The last Stockbridge Indian claiming full blood died six years ago. The white Cherokees, Choctaws and Creeks of Indian Territory are other illustrations of this prospect.

Scrofula and consumption are the great scourges of all the tribes ; even the half breeds are by no means exempt. This is, in great measure, the result of improper and insufficient food, and disregard of the commonest laws of health. The change to civilized life is no doubt trying to constitutions thus predisposed to disease. But there is no use in lamenting over that ; the change is inevitable, and it only remains to help them pull through it. Every Indian child and youth whose constitution can be improved by proper care and treatment, and instruction, helps to save for better things, a race which, with all its weakness and wildness, possesses traits which would make no unworthy addition to the sum of American civilization.

Hampton, Va., Nov. 1885.

DOES CIVILIZATION CIVILIZE ?

BY ELAINE GOODALE.

Public sentiment is ready for a long step forward on the Indian question. We of the East have been dealing with the individual—it is time we began to deal with the masses. The capacity, the brightness, the lovable traits, the general hopefulness of the Indian children, have been demonstrated by the schools over and over again. It is time now to rise above the old superstition that Indian life is a hopeless mass of barbarism, and to recognize the hopefulness of the Indian community—the inevitable change, transition, growth, which exist to-day on an Indian reservation.

The political outlook has always been the one most dark and depressing. Here, first among selfish interests, the old unsettled dispute about the ownership of land becomes a crisis and a struggle. It is an unequal struggle at best. The great Sioux Reservation blocks the path of progress. After two unsuccessful efforts to gain possession of desirable land by unfair means, the Dawes' Sioux Bill, the result of careful statesmanship and wise philanthropy, bids fair to be accepted by the country as a reasonable compromise between the necessities of civilization and the rights of the Indian. This bill, which passed the Upper House last winter, and will be brought before Congress during the coming session in a slightly modified form, breaks up this vast territory into six smaller reservations and opens a broad highway between the civilization of Eastern Dakota and the Black Hills. It provides for the purchase by the Government of some eleven millions of acres, and its sale to

actual settlers at the price of 50 cents an acre. From the sum thus obtained the Indians are to receive in installments 26,000 head of American cattle and the remainder will be used as a permanent fund for educational purposes and to furnish industrial aids, at the discretion of the Department. Provision is also made for the individual Indian to homestead and take up land in severalty.

The Indian Rights' Association, which aims to influence legislation through public opinion, and has gained some unexpected victories over scheming politicians, is working for the bill. Mr. Herbert Welsh, who acts for it, has been on the ground this Fall with the three-fold object of preparing the minds of the Indians to treat for their land, sounding Western sentiment, and securing, if possible, the co-operation of the Territory, and obtaining from men of experience suggestions as to minor changes of boundary, etc., which are to be submitted to Senator Dawes at his own request. There is no doubt that Dakota is strongly in favor of the bill. It will be a more difficult matter to obtain the signatures of three-fourths of all the Indians, without which it cannot become a law. At all the councils which Mr. Welsh has held and which I have attended, in bare council rooms, mission chapels, Indian lodges, in the parlor of the missionary and in the open air, this conservative feeling has been strong and strongly expressed.

The remarkably intelligent community of about one hundred families which has gathered about St. Stephen's Mission on the Cheyenne River reserve, showed most appreciation of the case. One of their leading men called twice upon Mr. Welsh to obtain further information, and requested an abstract of the bill in Dakota for the more deliberate consideration of the council, which was immediately drawn up and presented to him by the missionary. The Dakota clergy, an interesting body of

earnest and thinking men, fully realize the urgency of the situation, and in private, strongly advocate the bill. But progressive ideas on the land question are subject at times to strange misunderstanding, and they will be forced to use their influence with more or less reserve and diplomacy. It is thought that a council of leading men among the Dakotas at Washington will aid in impressing the importance of this step upon the people. To gain their voluntary consent to the Dawes bill really means that they shall be taught to realize that they cannot permanently hold any surplus lands, and that individual use of land and an individual title to it, is their future protection. This is an immense advance in thought to be expected from a people no further on in civilization than are thousands at Pine Ridge, Rose Bud and Standing Rock.

Many, however, are ready for it. There are hundreds of Indians on almost every Agency, living on and cultivating the land, who ought to receive titles, properly protected for a certain number of years. An official survey is greatly needed, and allotments should be made at once to all who desire them. I saw most striking evidences of general progress in civilization at the Mission settlement before mentioned, sixty-five miles above Cheyenne River Agency. Six years ago these were wild "blanket Indians", now they are living in comfortable log houses, cultivating farms of from five to fifteen acres each, cutting from one to several hundred dollars worth of hay, wearing citizens' clothing, and most have accepted Christianity. They are nearly self-supporting, receiving only one quarter rations, and some stay at home and follow the plow rather than make the three-days journey necessary to draw them. The women have fully kept pace with the men. I found them neatly dressed, in neatly kept and well furnished homes, with well cared for children. It is universally the case that the worthless Indians and

"coffee coolers", as they are called, hang about the Agency and are loath to be out of sight of the ration house, while the industrious and enterprising settle out on good farming land at highly inconvenient distances from the centre of supplies.

As an instance of the discouragements which these people meet with in the struggle toward independence, I should like to tell a little story of the efforts of these St. Stephen's Mission Indians to raise wheat during the past year. They were already cultivating corn, potatoes, and raising a variety of remarkably fine garden vegetables, and Mr. Swift, the missionary, was determined to get them to advance a step and produce the one important crop. He "preached wheat," as he told me, with vast persistence for a number of weeks, and believing that example is better than precept, broke a few acres and put in the crop himself. The seed and necessary implements for the Indians were promised by the Agent, who also agreed to send up a farmer to instruct them how to prepare their ground, and later to harvest the crop. After repeated and trying delays, 100 bushels of seed arrived, late, on the 15th of April. But there were no harrows. Mr. Swift lent his far and wide, two men constructed rude affairs of brush, and the wheat was all in the ground. The skies smiled upon the enterprise, and every one of the twenty Indians who engaged in it had a bountiful harvest. Now the real difficulties began. There were no reapers to cut the wheat—not even cradles—and after repeated appeals, Mr. Swift received a letter from the Agent, (which, curiously enough, he neglected to sign,) authorizing him to employ a man with a reaper from the other side of the river, to cut the Indians' wheat. Finding that these white men asked exorbitant prices, he used his own mowing machine instead, and hired Indians to run it. By this means the operation cost about half what it would otherwise have done. Nevertheless, when the

bills came in, the Agent declined to be responsible for them, and the missionary found himself some twenty-five dollars out of pocket by the transaction.

Meanwhile the "Assistant farmer" who was supposed to instruct these Indians in agriculture, had not made his appearance, and no one in the settlement knew how to bind or stack the grain. The indefatigable missionary finally learned to bind, and taught the Indians, and the wheat was stacked, not in very workmanlike fashion, "but as well as we knew how." To me, those top-heavy stacks of wheat which I saw in many an Indian corral, were eloquent of obstacles overcome. Yet all this labor seems likely to have been spent in vain. The threshing machine repeatedly promised by the agent has not arrived and apparently will not arrive. The Indians look upon wheat-raising as a farce, and unless timely help comes, will receive a serious check in their brave efforts toward self-support.

Other questions of political significance are the gradual reduction of rations and the advisability of making annuity payments in money instead of in goods. On the Great Sioux Reserve we can study the ration system in all its stages. At Santee the Indians receive no food whatever except for the old and infirm and for school children. Most of the Missouri River Indians have had their supplies diminished in proportion to their supposed capacity for self-support. The Indians at Pine Ridge and Rosebud still receive very large rations and the Agent at Pine Ridge thinks that the beef ration ought to be diminished forty per cent. and the ration of beans and other cereals increased twenty per cent. The Indian is naturally a carnivorous animal, and it is civilizing to give him a greater proportion of vegetable food. Dr. McGillycuddy, who is known as one of the ablest men in the service, believes in cutting off luxuries, such as sugar and coffee, from the idle and improvident, and in discriminating against them in every allowable way by which they may be

shown that it is for their own advantage to go to work.

There is, I think, no doubt that the plan of issuing small monthly cash payments to heads of families instead of annuity clothing, would work well, at least among the more advanced bands of Sioux. These Indians need to learn the use of money and they cannot get much further on without it. Shoes, tin-wa:e, and harness should be made and mended by the boys who have learned their trades at Hampton and Carlisle, and the Indians, with a little money in their pockets, would become customers instead of pauper beneficiaries, greatly to the encouragement of their self-respect. They will now sell or exchange an article which they do not happen to want, far below its real value, in order to get something which they do want; an abuse which would correct itself under the new system.

The extension of our criminal law over the reservation was nominally accomplished by Section 9 of the last Indian Appropriation Bill. The wording of the Act, which leaves it an uncertainty whether the Territorial or United States courts shall take cognizance of Indians' crimes, has however prevented it from going into effect. No appropriation was voted to cover the expense of trial in the Territorial courts, which would accordingly decline to proceed in such cases. Two instances of offenses under this new statute came within my knowledge during my recent stay on the reservation.

A few days before I reached Lower Brule, an Indian named Handsome Elk shot another Indian dead and stole his daughter. He had not been put under arrest, and was roaming about in a spirit of apparent defiance, saying that he hoped they would not send a white man after him, as he had never killed any white man yet and should be sorry to do so. Six weeks later I was at Pine Ridge. There I heard that a fortnight before Little Moon had attempted to kill Cut-Meat, shooting the horse behind which he took shelter. Cut-Meat was unarmed.

Agent McGillycuddy, with characteristic efficiency, had instantly taken up the matter and made it a "test case" to try the operation of the new law. The man was brought before the Court Commissioner and sent to Deadwood, where he is held for trial in January. It is, however, still an open question whether he can be tried in either court, and the wording of the new Act should undoubtedly be amended during the coming session.

The educational problem, than which nothing can be more important, was studied by me in the light of school work at all the Agencies. A curious sort of logic seems to prevail regarding Government schools among the Indians. It is said that they are not doing their work perfectly, and consequently that we don't need any more of them. The truth is, that the system of Reservation schools is not a system at all, but a series of disconnected experiments. The Agent should not have entire responsibility for the school work at his Agency, not so much because he is likely to abuse his trust by the appointment of incompetent relatives, as because the schools need more time, thought, attention, than he can by any possibility give. I saw the wives and daughters of Agents holding positions in the schools at three out of the six Agencies which I visited, and it was my impression that they were in every case fully as competent persons as could probably have been found elsewhere. But the schools lack a head—they want comprehensiveness and method. I was greatly struck by the complete isolation of the various Sioux Agencies. A homogeneous people, closely interrelated, are broken up into a collection of petty governments. In some instances the Agents have never met, and are almost wholly unacquainted with one another's methods of handling their common difficulties. The schools on the great Sioux Reserve should bear some relation to each other as parts of a whole.

I visited six Agency boarding schools, four of which im-

pressed me as very creditable; in two the discipline and general management were particularly fine. The inferior teaching is the weakest point. These positions offer few inducements to first-rate teachers.

The school of the Benedictine Fathers at Standing Rock was the worst taught and most generally depressing that I saw. It seems unfortunate that such a blot should be found upon the otherwise admirable work at this Agency. Dr. McGillycuddy's large school at Pine Ridge, which, when complete, will accommodate two hundred and fifty children, connected with an excellent farm of twenty five acres, and new training shops which will employ twenty-five apprentices, is the most thoroughly equipped and effective Government school on the Reservation. There is ample provision for industrial training for boys, in which these schools are commonly deficient.

The day school in the Indian village is, to my mind, the most important and the most neglected point in the whole field. Its contact with Indian life is closer than that of any other, its influence is great and ought to be greater than it is. It is difficult to realize the isolation, the remoteness of these scattered centres of civilization—perhaps forty miles distant from the agency and sixty miles from the railroad. The solitary teacher living alone—or it may be the brother and sister, or husband and wife—are almost absolutely cut off from communication with the outside world. Their little world is the scattering camp of tepees and log houses—the one-story school house with living rooms attached, the only frame building in the settlement, except there be a mission chapel as well. Sometimes the Government teacher is the only missionary on the ground.

It may easily be seen that the benefit of all this to the community is not to be measured by the average attendance in school or by the proficiency of the children in mental arithmetic or the Third Reader. It is their object lesson in civiliza-

tion. The neatly kept rooms, the neatly dressed teacher, the regular hours, countless details are seen and studied and more or less unconsciously imitated. A new element is introduced into their lives, which they but half comprehend, yet comprehend enough to know that it is for their good and to desire it. No doubt at first there is the expectation of some actual visible advantage, rather than an intense thirst for knowledge. This is surely fair. The school children ought to be the best dressed and the best fed as well as the best behaved children in the village. To this end, soap and water should always be provided in a warm and convenient place, and clean face and hands and well brushed hair demanded of every child. The women of the village ought regularly to meet and sew for them with materials furnished by the agent from the stock of annuity clothing. The lunch of coffee and hard tack which is usually given at noon should be prepared and served by the children themselves in such a-way as to be an important lesson in itself. On stated days in the week or hours in the day, there ought to be regular sewing classes and other simple industrial training. Certain of these things are done more or less systematically; there should be perfect system. Nor can it be too strongly reiterated that rules for the management of these schools cannot be laid down at a distance. There must be frequent and competent inspection, encouragement and criticism to insure successful results.

I have spoken of the inevitable influence upon Indian life of this camp school. The outside work which may be done depends solely upon the interest and energy of the representative of civilization. Several of the teachers told me that the women of the camp came to them to learn to make "raised bread." This is really an important step. The fried Indian bread, made very light with baking powder, although palatable enough when fresh, is unwholesome stuff. A capable little school mis-

tress on the Rosebud Reserve, whose children showed very plainly the effects of their training, had many strong holds upon the people. She visited the sick, gave out medicines, got up occasional entertainments, and "when I had an assistant, I taught a class of young men in the evening." It is a great advantage, by the way, that the workers should be two, and whenever the number of children in school will warrant it, an assistant should be given. There is no time to be lost in fulfilling our promises to the Sioux, and establishing good day schools under competent general supervision, in every Indian village.

I have touched upon some of the demands of the political situation, which seems to me comparatively clear and by no means discouraging. The missionary field is full of inspiration and hope. The difference between the two is too often the difference between the grudging allowance and the loving gift, the cold sense of duty and the eager spirit of self-sacrifice. Whatever is mechanical or mercenary or dreary in the Government work of civilization becomes generous, and warm and spontaneous in the labor of the mission. The mission boarding schools are undoubtedly of a far higher order than the Government boarding schools. The Congregational Church, a pioneer in the field, has the large Normal School at Santee for its educational centre, under Dr. Alfred L. Riggs, son of the veteran missionary. A feature of the work here is the strong missionary spirit and the stress which is laid upon the training of native workers. The children learn to read and sing in their own tongue as well as in English.

Bishop Hare's plan in establishing the Episcopal schools has been to have them small enough to be thoroughly home-like and widely scattered for the sake of wider influence. St. Paul's School, for boys, at Yankton Agency, Hope School, at Springfield, Dakota for boys and girls, St. John's School, for girls, three miles above Cheyenne River Agency, and St. Mary's

for girls, originally at Santee, now rebuilt on the Rosebud Reserve, admirably fulfil these conditions. Springfield is a small town just outside the Reservation, and its spirit of good will toward, and substantial encouragement of this Indian school are a convincing answer to many unfounded accusations of bitter prejudice on the part of the border people. The establishment of more such schools in well-selected frontier towns would undoubtedly be a wise policy.

Mr. and Mrs. Kinney's school at Cheyenne River is a complete model—thoroughly practical and amazingly attractive. The girls do all the work of the house without servants, under the direction of Mrs. Kinney and her assistant, and the work is perfectly done. The teaching is of the finest order and the discipline so good that one is not conscious of any discipline at all. The atmosphere is that of a refined and loving home. The success of the school among the Indians may be inferred from the fact that there were eighty applicants this yea: when only forty can be admitted, and this in spite of the unwillingness of parents to part with their girls. I cannot leave this part of the subject without referring to the high and lovely qualities of the women of the Episcopal mission a large share of its wonderful success. There is no other influence in the work so controlling as the influence of motive and personality. This mission is fortunate in its Bishop, and the Bishop is happy in his workers.

Perhaps enough has been said to leave the impression that the children who graduate from Eastern schools are not the only "civilized" Indians, that Reservation life is not wholly savage or inert, and that there is sympathy and opportunity and encouragement for the students who go back to their homes to reinforce the progressive movement among their people, already strong and abundantly hopeful. Does civilization civilize? that is the real question. If we have anything better to offer to the Indian in the place of what he has now, the instincts of self-preservation and the higher instincts of the Divine nature in him will teach him to grasp the good gift. The day of experiment in Indian civilization is over—let us have the effectual work. It is wicked and it is more than wicked—it is stupid to doubt the result.

Hampton, Va., November, 1885.





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